MINUTES

ALABAMA BAPTIST HISTORICAL SOCIETY

OF THE

FORTIETH ANNIVERSARY

OF THE

CAHABA BAPTIST ASSOCIATION,

HELD WITH

MT. ZION CHURCH, BIBB COUNTY, ALA.,

FROM THE 16th TO THE 19th OCTOBER,

1857.

MARION, ALABAMA:

JOHNSON, HEIDT & CO., PRINTERS.

1857.

MINUTES.

The delegates from the Churches, visiting Ministers, and a large number of Brethren met with the Mt. Zion Church, Bibb County, Ala., according to appointment, it being the Fortieth Anniversary of the Cahaba Baptist Association. The Introductory discourse was delivered by Elder S. R. Freeman, from Romans 15th chapter and 29th verse: "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ."

1st. After a recess of a few minutes the delegates assembled in the meeting-house. Elder A. G. McCraw, the former Moderator, being present, took his seat and called the Association to order. Prayer by Elder Wm. H. McIntosh.

2nd. Letters of Correspondence from the Churches composing this Association were severally read by Elder Wm. H. McIntosh and Bro. George C. Johnson, and delegates names enrolled.

3d. The delegates then proceeded to the election of a Moderator and Clerk. Brethren Absolem Ford, Wm. M. Ford and D. Woodfin being appointed tellers, which resulted in the election of Elder A. G. McCraw as Moderator and Bro. Wm. S. Miree, Clerk.

4th. *Resolved*, That Elder R. Holman, Corresponding Secretary of Domestic Mission Board, and Elder F. M. Law, Corresponding Secretary of the Alabama Bible and Colporteur Society, being present, be and are hereby cordially invited to seats with us, and to participate in our deliberations. Adopted.

5th. Upon motion a committee to arrange preaching was appointed. Brethren George Hopper, Jacob Kinard, J. B. Howlett, together with the Pastors and Deacons of Mt. Zion Church, were appointed said committe.

6th. Opened the door for the reception of Churches now presenting themselves.

7th. Called for Correspondence from Sister Associations, and the right hand of fellowship was cordially extended to their delegates. (See Table of Correspondence.

8th. Returned Correspondence to Sister Associations. (See Table of Correspondence.)

9th. *Resolved*, That any member of this body who may be present at at any of the meetings of the Associations with whom we correspond are hereby authorized to report themselves as correspondents from our Association.

10th. The committee to arrange preaching made the following report: Elder L. L. Fox to preach the Missionary Sermon at 11 o'clock A. M. on Saturday, according to previous appointment; Elder S. R. Freeman in the afternoon; Elder Wm. H. McIntosh at night, in Centerville; Elder

R. Holman to preach a sermon preparatory to the administration of the Lord's Supper, Sunday 10 o'clock A. M.; Elder A. G. McCraw and Wm. H. McIntosh to administer the ordinance, and Elder A. G. McCraw to preach in the afternoon; Elder C. J. Crews to the Blacks; Elder S. R. Freeman at night, at Centerville.

11th. *Resolved*, That the following named committees be and are hereby appointed:

1st. On Finance—Brethren Wm. M. Ford, E. B. Woodfin and J. B. Fiquet.

2d. On letters and Documents—Brethren J. E. Prestridge, B. F. Boling and Elder R. Holman.

Adjourned to 9 o'clock A. M. to-morrow morning. Prayer by Elder Noah Haggard

SATURDAY, October 17th, 9 o'clock, A. M.

Met pursuant to adjournment. Prayer by Elder Wm. H. McIntosh.

12th. *Resolved*, That the following named committee be and are hereby appointed:

1. *On Bible and Colporteur Society*—Elder F. M. Law, John R. Hendon and R. S. Tinker.

2. *On Education*—Elders S. R. Freeman, H. Talbird, and Bro. Jno. W. Suttles.

3. *On Domestic Missions*—Elder R. Holman and Brethren W. A. Melton and C. Billingsley.

4. *On Indian Missions*—Elders H. Talbird, C. J. Crews and Bro. J. W. Crenshaw.

5. *On Foreign Missions*—Elders L. L. Fox, H. P. Griffin and Bro. G. C. Johnson.

6. *On Temperance*—Elder R. Holman and Brethren E. E. Trammel, D. S. Boyd.

7. *On Sabbath Schools*—Brethren J. G. Hudson, E. B. Woodfin and J. W. W. Crow.

8. *On Religious Instruction of the Colored People*—Elder W. H. McIntosh and Brethren R. Vanderslice, Jno. Bailey.

9. *On Southern Publication Society*—Elder J. S. Ford and Brethren George Hopper, Jesse Holifield.

13th. *Resolved*, That the following named brethren be and are hereby appointed delegates to the Alabama Baptist State Convention: Jno. R. Hendon, J. E. Prestridge, Robt. S. Tinker, Jno. Bailey, H. O. Melton, Joseph W. W. Crow, George Hopper, R. Vanderslice, Thos. Lockaby, Elders Jno. S. Ford, W. C. Buck, and Bro. Jno. W. Suttle.

14th. *Resolved*, When this Association adjourn that it adjourn to meet with the Uniontown Baptist Church on Friday before the Third Sabbath in October, 1858. Adopted.

15th. *Resolved*, That a committee of three brethren be appointed to nominate Ministers to preach the Introductory and Missionary Sermons at the next meeting of this Association. Brethren Jno. R. Hendon, Wm. A. Melton and Jno. B. Howlett were appointed said committee.

16th. The members and delegates of Mt. Zion Church requested the delegates and visiting brethren in attendance at this Association to commune with them on Sabbath, which was unanimously agreed to.

17th. Eleven o'clock having arrived, pursuant to arrangement, the Association took a recess, and together with the audience repaired to the stand, when Elder L. L. Fox preached an able and interesting sermon upon the subject of Missions, which was responded to by the audience casting into the treasury of the Lord as freely as could be expected. See Financial Committees report.

18th. After a short recess the delegates reassembled in the meeting-house and resumed business.

19th. Brethren A. J. Russell, Jacob Kinard, Absolem Ford, Jas. F. Price and Elder H. Talbird were severally excused for the remainder of the session.

20th. The Treasurer's report was then read and referred to Auditing Committee, composed of Brethren Jno. R. Hendon and Jno. W. Suttle.

21st. Called for reports from Standing Committees.

1. Report on Letters and Documents was read and adopted. Committee discharged. [Appendix A.]

2. Report on Religious Instruction of the Colored People was read and adopted. Committee discharged. [Appendix B.]

3. Report on Bible and Colporteur Society was read and adopted. Committee discharged. [Appendix C.]

4. Report on Foreign Missions was read and recommitted. Elder L. L. Fox was by request excused from further duty on committee on Foreign Missions on account of ill health, and Elder R. Holman appointed Chairman of said committee.

5. Report of committee on nominations which is as follows: Elder W. C. Buck to preach the Introductory, Elder H. Talbird, alternate; Elder R. Holman to preach the Missionary sermon, Elder S. R. Freeman, alternate. Adopted.

JNO. B. HENDON, *Chairman.*
W. A. MELTON,
JNO. B. HOWLETT.

22nd. Brethren V. T. Pearson and Jas. Griffin were excused for the remainder of the session.

Adjourned until Monday morning, 9 o'clock. Prayer by Elder A. G. McCraw.

SUNDAY, October 18th, 1857.

Pursuant to arrangement Elder R. Holman preached to a large and attentive audience a sermon preparatory to the administration of the Lord's Supper, quite to the satisfaction of the audience, after which the sacriment was administered to about two hundred communicants by Elders A. G. McCraw and W. H. McIntosh. After a short recess Elder A. G. McCraw preached to a large and attentive audience, and Elder C. J. Crews to the Blacks. The day was in truth profitably and pleasantly spent, and no doubt that its privileges and benefits will be felt and remembered in the great day of accounts.

MONDAY, Oct. 19, 9 o'clock, A. M.

Met pursuant to adjournment. Prayer by Elder A. G. McCraw.

23rd. *Resolved*, That a committee of three be appointed on Periodicals. Brethren J. E. Prestridge, C. Billingsley and S. Smith were appointed said committee.

Reports of Standing Committees being still in order.

6. Report on Education was read and adopted. Committee discharged. [Appendix D.]

7. Report on Sabbath Schools was read and adopted, and committee discharged. [Appendix E]

24th. Brethren E. B. Woodfin, Jno. B. Howlett and D. Woodfin were excused for the remainder of the session.

8. Report on Foreign Missions was read and adopted, and committee discharged. [Appendix F.]

25th. Report of Auditing Committee on Treasurers report was read and adopted, and committee discharged under head of Financial report.

26th. Then proceeded to call delegated names and mark absentees.

CHURCHES.	COUNTIES.	DELEGATES.
Bethel,	Bibb,	Brethren Jas. Mason, Benj. Suttle, Jas. C. Perkins,
Pisgah,	Perry,	Wm. A. Melton, E. A. Young, Wm. S. Miree,
Mt. Eden,	"	Jacob Kinard, Jas. F. Price.
Concord,	"	B. F. Boling, J. W. Suttle, Jno. White, J. M. Waters.
Pilgrims Rest,	"	Absolem Ford, D. Gentry, T. Lawson.
Hepsaba,	"	D. S. Boyd, M. A. Perry, E. D. Heard.
Fellowship Br. Creek,	"	Jesse Holifield, E. E. Trammell, Wm. Griffin, J. H. Smith.
Friendship,	"	J. M. Mitchell, Jas. Griffin, J. C. Buck.
Fellowship,	"	Joseph Sanders, V. T. Pearson.
Oakmulgee,	"	G. Hopper, S. Smith, J. W. W. Crow.
Mt. Zion,	Bibb,	Elder H. P. Griffin and Brethren J. W. Suttle, M. N. Lightsley.
Mt. Pleasant,	Tuscaloosa,	Wm. A. Bishop.
Selma,	Dallas,	Elders A. G. McCraw, F. M. Law and Brethren G. C. Johnson, W. M. Ford, J. E. Prestridge.
Bethsiada,	Greene,	E R. Stringfellow.
Sardis,	Perry,	R. A. Scott, S. Tubb, Thos. Lockaba.
Medline,	"	S. J. Miller, J. J. Stewart.
Macedonia,	Greene,	R. S. Bolton, R. W. Woods.
Union,	Perry,	Elder C. J. Crews and Bro. G. H. Kearse.
Shilo,	"	John Bailey, J. M. Heard.
Providence,	"	Elder H. Talbird and Brethren J. F. Howell, J. W. Crenshaw.

Mt. Pleasant,	Perry,	Elder J. S. Ford and Bro. M. Phillips.
Hopewell,	"	Elder S. R. Freeman and Brother C. Billingsly.
Liberty,	Dallas,	W. M. McCullough, R. Vanderslice, J.
Pine Flat,	Perry,	B. Pool.
Antioch,	"	Elder J. W. McCullough, J. W. Stanley.
Mt. Gilead,	Bibb,	Elder L. L. Fox and Brethren E. B.
Uniontown,	Perry,	Woodfin, D. Woodfin, J. B. Howlett.
New Hope,	"	A. J. Russell, Martin Stephens.
Siloam,	"	Elders R. Holman, W. H. McIntosh, H. Tallbird and Brethren J. B. Nave, J. B. Fiquet.
Newbern,	Greene,	Jno. R. Hendon, R. S. Tinker.
Salem,	"	
African Bap. Church,	Mobile,	Elder R. Holman.

9. Report on Temperance read and adopted, and committee discharged. [Appendix G.]

10. Report oh Periodicals read and adopted, and committee discharged. [Appendix H.]

27th. Upon motion the Association suspended business for the purpose of allowing the brethren to subscribe for the South Western Baptist and Home and Foreign Journal.

28th. Upon motion the business of the Association was further suspended for the purpose of giving Elder F. M. Law, Corresponding Secretary of the Alabama Bible and Colporteur Society, a chance to present the claims of said Society, and take up a collection for the same, which was responded to in cash and pledges to the amount of $80.55, Eighty Dollars and Fifty-Five Cents.

29th. Upon motion the business of the Association was further suspended for the purpose of taking up a collection to aid the widows and orphans of our deceased brethren, Elder James Tubb and J. E. Summers, which was responded to in cash and pledges to the amount of $144.50, One Hundred and Forty-Four Dollars and Fifty Cents.

30th. Upon further motion brethren E. J. Crews, E. E. Trammel, R. W. Woods were appointed a committeed to divide the fund raised between the families above named as they may think equitable and right.

11. Report on Southern Publication Society was read and adopted, and committee discharged. [Appendix J.]

31st. *Resolved*, That a committee of Three be and are hereby appointed to write an Obituary notice of our much esteemed Brother, Joseph A. Blakey, to be published with the Minutes. Elder W. H. McIntosh and brethren Wm. A. Melton and Jno. W. Suttle were appointed said committee.*

12. Report on Finance was read and adopted, and committees discharged. [Appendix K.]

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*No memoranda have been furnished the committee by which they could discharge this duty.

32nd. *Resolved*, That we do now go into an election of Treasurer for the ensuing year, adopted, and Bro. Wm. P. Holman was unanimously elected Treasurer for the ensuing year.

33rd. *Resolved*, That we earnestly request the members of the Cahaba Baptist Association to discontinue the use of Tobacco while in Church.

34th. *Resolved*, That Sixty-Five Dollars be and are hereby appropriated for printing the Minutes of this Association, and Twenty-Five Dollars be and are hereby allowed the Clerk for superintending the printing and distribution of the same; and all unappropriated money in the Treasury be paid to Rev. S. Ford, to liquidate an old claim. Adopted.

35th. *Resolved*, That the Association recommend the Churches to send up a contribution to the next meeting of this Association, to aid the poor widows of deceased ministers. Adopted.

36th. *Resolved*, That the Constitution of the Cahaba Baptist Association be published with the Minutes. Adopted.

37th. *Resolved*, That Elder W. H. McIntosh be and is hereby appointed to write a letter of Correspondence to Sister Associations, with whom we correspond, to be published with the Minutes. Adopted.

38th. *Resolved*, That Elder Wm. H. McIntosh and brethren A. B. Goodhue and J. B. Fiquet be and are hereby appointed to examine the manuscript of the Clerk, preparatory to printing. Adopted.

39th. *Resolved*, That the thanks of this Association be tendered to this community for the hospitality bestowed upon the members in attendance. Adopted.

40th. *Resolved*, That the Moderator do now appoint the Chairman of the following named committees to report at the next session of this Association, in accordance with a standing rule of this body:

1. *On Bible and Colporteur Cause*—Elder S. R. Freeman.
2. *On Education*—Elder L. L. Fox.
3. *On Domestic Missions*—Elder F. M. Law.
4. *On Indian Missions*—Elder R. Holman.
5. *On Foreign Missions*—Elder W. C. Buck.
6. *On Temperance*—Elder H. Talbird.
7. *On Religious Instruction of Colored People*—Jno. S. Ford.
8. *On Southern Publication Society*—W. H. McIntosh.
9. *On Sabbath Schools*—Brother John R. Hendon.

13. Report on Domestic Missions was read and adoptsd, and committee discharged. [Appendix L.]

14. Report on Indian Missions was read and adopted, and committee discharged. [Appendix M.]

41st. The Association having disposed of all the business before it, a hymn was sung and prayer was offered by Bro. Wm. A. Melton. Adjourned with the joyful hope that if we should not meet again in this world, to enjoy each others society in such heavenly places here below, we will meet in that world where parting and sighing shall be no more.

THE CAHABA BAPTIST ASSOCIATION TO HER SISTER ASSOCIATIONS WITH WHOM SHE CORRESPONDS.

Dear Brethren:—We avail ourselves of this occasion to renew to you the assurances of our christian love, and undiminished interest in your welfare.

During the past year a few of our churches have enjoyed precious seasons of revival—others have received, to a less extent, tokens of the divine favor, while some complain of coldness in the Master's service.

May we not all take the admonition of the Apostle, "it is high time to awake out of sleep," and be more engaged in the great work confided to us?

May the blessing of God, dear brethren, ever attend you.

A. G. McCRAW, *Moderator.*

Wm. S. Miree, *Clerk.*

TABLE OF CORRESPONDENCE.

Correspondence Received.

Associations.	Documents.	Messengers.	Moderators.	Clerks.
Alabama.	Let. & Min.		D. Lee.	J. Lyon.
Mulberry,	Let. & Min.	Rosa Manor, B. C. Barrett.	D. Ward.	J. A. Mullins.
Tuscalóosa,	Let. & Min.	J. R. Anold.	R. Dodson.	Jno. Thomas.
Shelby,	Let. &. Min.	N. Haggard and Jabez Brasel.	T. P. Holcomb.	A. A. Steritt.
Unity,	Let. & Min.		B. B. Smith.	J. J. Lamar.

Correspondence Returned.

Associations.	Documents.	Messengers.
Alabama,	"	Elders R. Holman and F. M. Law.
Tuscaloosa,	"	Elders W. H. McIntosh, R. Holman and Bro. J. B. Fiquet.
Bethel,	"	Elders R. Holman, F. M. Law and L. L. Fox.
Mulberry,	"	Elder H. P. Griffin and Brethren J. M. Mitchell, Jas. Griffin and J. C. Veedle.
Shelby,	"	Elder S. R. Freeman and C. P. Griffin.
Unity,	"	Elder A. G. McCraw and Brethren W. M. Ford and Jno. W. Suttle.

NAMES OF CHUCHES AND THEIR POST-OFFICES.

CHURCHES.	COUNTIES.	POST-OFFICES.
Bethel,	Bibb,	Centerville.
Mt. Gilead,	"	"
Mt. Zion,	"	"
Hepsaba,	Perry,	Muse.
Pisgah,	"	Perryville.
Pilgrims Rest,	"	Ford's Mill.
Concord,	"	Radfordsville.
Friendship,	"	Griffins.
Oakmulgy,	"	Summerfield.
Providence,	"	Hamburg.
Shilo,	"	Chesnut Hill.
Fellowship,	"	"
Selma,	Dallas,	Selma.
Liberty,	"	Orrville.
Mt. Edon,	Perry,	Marion.
Pine Flat,	"	Perryville.
Fellowship, Brush Creek,	"	Brush Creek.
Hopewell,	"	Marion.
Siloam,	"	"
Union,	"	"
Mt. Pleasant,	"	
Sardis,	"	Greensboro.
Antioch,	"	"
Salem,	Greene,	"
African Baptist Church,	Mobile,	Mobile.
Mt. Pleasant,	Tuscaloosa,	Carthage.
Bethsaida,	Greene,	Hollow Square.
Newhope,	Perry,	Havana.
Newbern,	Greene,	Newbern.

APPENDIX.

[A] REPORT ON LETTERS AND DOCUMENTS.

Your committee on Documents beg leave to report: That there is in this Association, Churches represented 33; communicants 4,628; received by baptism this year 256; that the gospel has been regularly preached to all the Churches. The Siloam Church, Marion, has licensed Brother Parker and David Reeves; Newbern Church, J. L. Underwood, and the Medline Church, and John L. Adams to preach the gospel since our last Association. Letters of Correspondence and Minutes has

been received from the Shelby, Tuscaloosa, Unity and Mulberry Associations. Providence Church sent up $20.45 for Home Missions, and Liberty Church $8, for the Bible Cause. The Church at this place request the Association to commune with them on Sabbath. Your committee recommend the following resolution:

Resolved, That this Association commune with the Church at this place to-morrow, Sabbath.

We notice mention made of 4 Sabbath Schools, 2 Libraries, one with 500 volumes, 250 scholars, 25 teachers; one with 100 scholars and over 800 volumes. We were informed that some of the Churches neglected to mention their Sabbath Schools.

J. E. PRESTRIDGE, *Chairman.*

[*B*] REPORT ON RELIGIOUS INSTRUCTION OF THE NEGROES.

Your committee feel that it is not necessary to say much upon the importance of furnishing religious instruction to our servants. This we believe is generally admitted, and the obligation recognized. In most, if not all, of our Churches provisions is made for the preaching of the gospel to them, and our ministers devote a part of every Sabbath exclusively to their instruction. If we had the men we should recommend the appointment of missionaries specially for this field of labor. The Domestic Missionary Board of the Southern Baptist Convention have such under their appointment where they can find the men, but the scarcity of laborers renders this impracticable, except to a limited extent. We can but pray the Lord of the harvest to raise up laborers for this great work.

No class of people have greater claims upon our sympathies—they are members of our households, and like our children, dependent upon us, under God, for the knowledge of Jesus. To impart that knowledge is the work of individuals and of the churches, and we affectionately urge upon them the performance of a duty, the discharge of which will bring its own blessed reward, and which cannot be neglected with impunity.

Your committee recommend the following extract from a report on this subject adopted a few years ago by the Alabama Baptist Convention:

"The time, we trust, has passed, if it ever existed, to discuss the *propriety* of affording religious instruction to our servants. The *obligation* to do this is felt by every one, moved by the love of Christ. The only question that can arise is, how can we *best* perform the work? This is a point not easily determined, but that it *must* be met, fidelity to Christ, to dying men, and to our own peace alike demand. It would be difficult, impossible indeed, to propose any general plan which would in every case and in every community be practicable. We venture, however, to suggest two that seem to combine simplicity and usefulness, and that might be modified to suit circumstances.

1st. Catechetical oral instruction—the same kind of instruction, conveyed in a different way, as the Sabbath School furnishes to our children.

In this way the great truths of the Bible may be communicated in a form simple, attractive, and easily impressed upon the memory. To the young especially, this mode of instruction is eminently adapted, and is the only means by which they can effectually be reached. Every family might have a Sabbath School at home. At a convenient hour on the Sabbath day, let the children be *required* to assemble, clean and neat, in their persons and apparel. Then let it be the duty of some member of the master's family to meet with them, and instruct them upon the same plan that is adopted in the infant school, varying the exercises, so as not to weary them, teaching them appropriate hymns, and to sing them. Here the adults should be encouraged to come also. Where houses of worship are convenient a general Sabbath School for the neighborhood should be established, but not necessarily to interfere with the home school. In the faithful performance of this duty, as in every other that the gospel enjoins, the laborer shall not lose his reward. Let it be done —let it be persevered in against all discouragements, and the next generation will be a different people, who "shall rise up and call you blessed." The gospel never has failed—the gospel never can fail to make men better in all the relations of life.

2nd. Having the gospel preached by men properly qualified, particularly to them. Where it can be done missionaries should be employed with special reference to this class, and where this is not practicable, Pastors of churches should devote a portion of the Sabbath to them, and such other occasions as he can command, uniting with the preached word, as an efficient auxiliary, the Sabbath School system. While we approve the arrangement that a part of the Sabbath be exclusively devoted to them, we regard it highly desirable that they should be encouraged to attend the worship of God in connection with their owners.—Let this institution be as patriarchal in the service of God as it is in its divine origin, and in its domestic relations. Be it therefore

Resolved, That the religious instruction of our servants has pre-eminent claims upon our attention.

Resolved, That our brethren, individually, and our churches generally, be earnestly requested to adopt one or both of the plans suggested in this report, or some other systematic and effective measure which will secure to our colored population the knowledge and blessings of the gospel of Christ.

[*C*] REPORT ON THE BIBLE AND COLPORTEUR CAUSE.

Your committee on the Bible and Colporteur cause would respectfully commend this branch of christian enterprise to the favorable consideration of this Association. That it is our duty to aid in giving God's word to the destitute who are in darkness none will deny, yet it may be feared that we do not place that high estimate upon this work, and our obligations to make sacrifices for its accomplisment that we ought. We have *encouragement* to send the word of life to those who are perishing with-

out it, for God has promised that his "word shall not return unto him void, but that it shall accomplish that whereunto he sends it."

In our own State, Bible Distribution has had associated with it the circulation of Denominational and Religious Books, and Teachers. Our churches and people need light. They need the additional amount of religious instruction, and your committee know of no means, if we except preaching from the Sacred Desk, better calculated to furnish this light and instruction than the circulation of a good evangelical literature. Therefore we heartily recommend that our body aid, to the amount of our ability, this good work. When Martin Luther was engaged in the work of the great reformation, he used and found a cheap religious literature to be a most efficient means in the hands of God for spreading broadcast among the masses light and knowledge, and thus a most valuble auxiliary in pushing forward the work of restoring the principles and practices of primitive christianity.

We would not have the Association lose sight of the amount of missionary labor performed by our Colporteurs, in addition to the distribution of Bibles and Religious books. These laborers, when properly selected, make the most efficient missionaries preaching in neighborhoods, and from house to house.

Your committee feel gratified to find, from the last annual report of the State Bible and Colporteur Society, that this work is meeting with a good degree of support from our brethren generally throughout the State. We notice also that other Southern States are following in the footsteps of Alabama in this work of home evangelization. We have good reason to hope that Southern Baptists will soon be fully united in this labor for spreading the truth as it is in Jesus.

Your committee, in conclusion, would recommend that our Association set apart some hour during this day to give our Associational Bible and Colporteur Society an opportunity for holding its annual meeting—say 3 o'clock this afternoon. We also recommend the adoption of the following resolution:

Resolved, That our churches be affectionately and earnestly requested to take up collections for this object, and send them up to the Board at Selma, or to the annual session of this body.

Respectfully submitted,

F. M. LAW,
JOHN R. HENDON,
ROBERT S. TINKER.

[*D*] REPORT ON EDUCATION.

Education is a subject second in interest to none in the present day. No other subject has ever so thoroughly agitated the public mind. Its paramount interest is frankly acknowledged, and its necessity boldly advocated by the wisest and best men in all parts of the civilized world. Education as a subject is general or generic, including a variety of kinds. What concerns us most is, to know that we, as a people, encourage the right kind. Ours should be such as would enlighten the understanding,

correct the temper, form the manners and habits of our youth and fit them for usefulness in the future stations of life. To give the youth of each succeeding generation this kind of education is necessary in the highest moral sense. But to give them a religious education is a duty which cannot be estimated in the scales, nor measured by the boundaries of time. What a responsibility rests on parents and guardians who have such momentous interests under their supervision. All that the youth of any land really possess is their capability of mental and moral culture, and the time which providence has allotted for such culture. Whatever else may appertain to youth by way of distinction, property or estate, is merely circumstantial, and there is no law in nature or jurisprudence that can give to such possessions a safe guarantee. All our possession worthy the name is what God has invested in our intellectual and moral powers. And in his wisdom he has made us responsible for their cultivation. To neglect their cultivation therefore is to become culpable in the highest degree. To improve them is to attain the legitimate end of our being, and enjoy the fruition of the richest blessing. This responsibility is greatly intensified when Providence furnishes any community with the knowledge of so rich a blessing, and the means to secure it. And what community has been more favored than ours? Besides the ordinary means for education, Providence has placed in our midst two seminaries of learning—Howard College and the Judson Institute. These possess the very best facilities for mental and moral culture, and have enjoyed no small share of the divine favor in prosecuting their noble mission.

The Judson closed its 19th session July 2, 1857, with a catalogue reporting 242 pupils. The uninterrupted success of this institution for 19 years is enough to call forth the gratitude of Baptists in all the land. And its increasing prosperity for the last two years strengthens our confidence and enlarges our hopes for the future.

The history of the Howard has not been all the time so smooth and flattering. It has had its scenes of trial and days of darkness. But its present prosperity shows that the fires of adversity cannot consume it. It has passed through the flames that it might prove who were its friends in the day of trial, and write its surviving name high in the confidence and affections of the Baptists of Alabama.

The Baptists of the State have, to some extent, felt the impress of its merit and the justness of its claims. It has sent many young men into the sacred ministry. As to their talent and scholarship we say nothing —but this we are thankful to say, that none who have gone on this holy mission have dishonored the cause they have engaged to plead.

We are impressed with the necessity of making vigorous efforts to encourage young men to enter the Howard, theological students especially, and means must be provided for the comfortable support of the latter.

Respectfully,

S. R. FREEMAN, *Chairman.*

[E] REPORT ON SABBATH SCHOOLS.

Your committee appointed at the last meeting of the Cahaba Association to report on Sabbath Schools, beg leave to submit the following report, viz:—That they recognize the force of the injunction, given by our blessed Saviour to his Apostles, to preach the gospel to every creature, and believe that the injunction is as binding on every christian today, as though it had been delivered to him in person, from the lips of him who spake as never man spoke. Recognizing, as we do, the obligations resting on christians to carry out this command of the great teacher, your committee believe that it is the solemn duty of each and every member of the church to employ all the talents God has given him in disseminating the truths of the gospel, and in leading their fellow men into the full enjoyment of the gospel of the Son of God. Your committee believe that the Sabbath School opens the widest and most inviting field for the employment of the talents, and the development of usefulness on the part of lay-members of the church, and are fully persuaded that God will not hold him guildless who fails to discharge the solemn duties he is under to his God, his children, and his neighbor. Your committee deemed it useless (in framing this report) to go beyond the limits of your own Association to hunt up facts and figures upon which to base a report, thinking that sufficient material could be obtained in the bounds of the Association to render the report both interesting and instructive. In order to arrive at some correct and definite information as to what had been done, and was now doing in the bounds of the Association, in behalf of the Sabbath School cause, your committee (during the month of August last) addressed a communication to the churches composing this Association, (through the columns of the South Western Baptist) asking for information on this subject. Your committee have waited until this late date, hoping that the desired information would come, but are deeply mortified to have to report that the communication elicited a reply from but one single church, (Oakmulgee,) which has forced your committee to conclude that one of three things is inevitably true; 1st. That either the South Western Baptist is not generally read by the members of the churches in the Association, or 2nd. That there is but little interest felt by the churches in Sabbath Schools, or 3rd. That the churches regarded the communication as unworthy of notice.

Your committee would have taken great pleasure in laying all the facts in reference to Sabbath Schools before the Association could the information have been obtained. Lest this report should carry the conviction with it abroad, that there is little or no interest felt in Sabbath Schools, in the bounds of the Cahaba Association. your committee are gratified to know that there are a number of self-sacrificing brethren and sisters in the Association who have this matter at heart, and who are laboring zealously to employ the talents God has given them in teaching the young to love the blessed Saviour, and to fly from the wrath to come. Although your committee are sensible of the fact that some are

laboring in this cause, they are equally sensible of the fact that there is not that interest felt in the Association on this subject that there ought to be. Your committee would conclude this report by urging upon the Association the importance of engaging more heartily and zealously in this work, praying the great head of the church that he would give us more of the spirit of our blessed master to enable us to go about constantly doing good.

All of which is respectfully submitted.

JAMES G. HUDSON. *Chairman.*

Uniontown, October 12, 1857.

[*F*] REPORT ON FOREIGN MISSIONS.

Dear Brethren:—Your committee on Foreign Missions present, for your consideration, the following report:

The subject of Foreign Missions, we are happy to say, from the best lights before us, has for years past been gaining upon the hearts, and winning the affections of our people. Every year brings new evidences of increased interest in this department of our labors. And if this interest is not manifested in the increased amount of our contributions, it is owing to the greatly increased and pressing demands for means to sustain our own local institutions. But, while we are attending to this, we must not forget nor neglect the last and great command of our blessed Lord, "go ye into all the world and preach the gospel to every creature;" for while we neglect this we may not even hope for a blessing upon our labors, and especially since the blessed master has given us the means to do the one without neglect to the other. The more we give, from a proper motive, the more we shall love to give, and the more we shall prosper as a people. But, on the other hand, the less we give the less we shall be disposed to give, and the less of God's blessing in our own heart's and upon our labors shall we enjoy, for the Lord has said, "there is that withholdeth more than is meet, and it tendeth to poverty," and "the liberal soul shall be made fat." This great truth is experienced by hundreds every day. Who is the happy and contented christian? Who is it that enjoys soul prosperity? It is that one that gives as the Lord prospers him. And whose soul is it that withers and famishes in the midst of a richly spread feast? It is that one whose heart is narrow-contracted and illiberal.

Your committee is fully impressed with the belief that the religion of the Lord Jesus is of such a nature that it cannot be enjoyed, but in a very limited degree, by a man of an illiberal spirit. Indeed, he that has this world's goods, and seeth his poor brother have need, and shuts up his bowels of compassion from him, ties up his purse strings and locks up his coffers, cannot be a disciple of the Lord Jesus. Liberality will always be in proportion to intelligence and piety. The man who has religious intelligence and destitute of a liberal spirit, cannot be deeply pious. Your committee would, therefore, urge upon the ministers and intelligent laymen of your body, the importance of using all possible

means of diffusing religious knowledge among the churches, both by oral instruction and the circulation of suitable religious books as the best means of cultivating an enlarged and liberal mission spirit. And having, as we do, full confidence in the piety of our brethren, we must believe that all we need to make us a truly liberal people, is faithful instructions upon the subjects of missions. Let us then, my brethren, go to work, each one in his field of labor, and remove this difficulty out o the way.

In looking over the report of the Board of Foreign Missions, made at Louisville, Ky., for the two years ending May, 1857, your committee find these facts stated:—"In the foreign field, two of our laborers have been smitten by death within the last two years. Rev. R. E. Murry of the Liberian Mission, and Mrs. A. D. Phillips of the Yoruban Mission, are now reaping their reward in the blessed world above." They also announce the death of Bro. James C. Crane, one of the Vice Presidents of the Board. And in regard to the state of the Treasury they say:—"The last report of the Treasury, rendered March 31st, 1856, exhibited a balance in hand of $4,530.33; since that time, from various sources, have been received $31,982.29, making a total of $36,462.62. The expenditure for the year has amounted to $33,250.89, leaving a balance in hand on the first of April of $5,211.73. For the two years, which make up the period of our probation, our Treasurer has received $58,436.13, which, with $4,825.55 in hand at the last Convention, makes a total of $62,761.48. The sum expended for two years was $59,549.75. Balance now in Treasury $3,211.73."

"It must also be stated that while a balance of $3,211.73 remain in the Treasury, inclosing the account, there is now an out-standing debt of $8,050, making a deficit of $4,838.28 in meeting the liabilities of the Board."

From the same report we learn that there are five missions, twenty-four stations, fifty-seven missionaries and assistant missionaries, twenty-two schools, with about five hundred scholars, a number of Sunday schools with good attendance of scholars, and that two hundred more had been baptized since the previous Convention.

From what has been said it appears, as you see, that the Board is $4,838.27 in debt. And now, brethren, ought this to be? And what will be the result of it, if there is not an increased liberality in the denomination? It is certain that some portion of the foreign field now occupied must be abandoned. Some of our missionaries must be recalled. We appeal to you, brethren of the Cahaba Association, *shall this be done?* We have resources sufficient to supply the world. God has given us both the men and means. We speak of the whole denomination South and South-West. And it is only necessary for every section to do its duty, and the work is done. Let us of the Cahaba Association do ours, and thus provoke others to do the same. The Lord has blessed us, in this fair sunny South, with men of sufficient talents to do the preaching, teaching, and translating for all the world. And he has also blessed us

with the wealth, and all that we now need. That the work may go forward gloriously is a true mission spirit, the spirit of our Redeemer and his early disciples. If we had this spirit our Boards would never again complain of indebtedness or empty Treasuries, but soon you would hear it said, "the people bring much more than enough for the service of the work which the Lord commanded us to make." And as an incentive to this let us frequently contemplate the immense field before us, that is already white to the harvest, and the command of the master to "go up and possess the land." Remember, brethren, that instead of allowing any of our foreign missionaries to return home and abandon their fields of labor, we ought greatly to increase their number, for scarce a letter reaches us that they do not beg for more men to help in the great work. And now brethren, in concluding our report, we recommend the Home and Foreign Journal to every member of each church composing the Association. Respectfully submitted,

L. L. FOX, *Chairman.*

[G] REPORT ON TEMPERANCE.

Your committee to whom the subject of Temperance was referred submit the following:

Intemperance in the use of intoxicating drinks is an old sin. The increase of years has had no effect to weaken its power for evil. The advancement of civilization, education, and the blandishments of refinement has had but little influence to bring this vice in disrepute, or to banish it from society. Nothing but direct attacks upon the enemy has had, or probably will have, much influence to drive it from our midst.

There is a difference of opinion as to the agents and means to be employed in this work. Some take the ground that professed christians are the only agents, and the gospel the only instrumentality admissible in this warfare. The objection to temperance organizations and other human instrumentalities is, too much reliance has been placed upon them, and too little upon the gospel, consequently we have failed in our object; therefore temperance societies should be abandoned, and refer the whole subject to the churches. Your committee most cheerfully accord to the gospel every thing claimed for it—that it is the only instrumentality ordained of God for saving souls, and the effectual cure of moral evil—that the church ought to be a temperance society—that it ought to entirely abandon the manufacture, sale, and use of intoxicating drinks as a beverage. The churches ought not to be satisfied until they secure such an attainment. Never will they become "the light of the world and the salt of the earth" till they attain this position.

While we cordially admit all this we are unable to see the force of the objection to temperance organizations. The fact that too much reliance has been placed upon them is an insufficient reason for their abandonment. Many place too much reliance on education, civil government, moral suasion, and wholesome laws for the correction of all the moral evils of society, but does that prove that these elements have

not their appropriate spheres, and must therefore be abandoned? Too much reliance is often placed in certain remedies for the cure of the ills flesh is heir to, but does that prove that these remedies are not useful in any case, and must be disused altogether? So in regard to temperance organizations. If we have relied upon them to do a work which they were not competent to, and never designed to accomplish, it is not their fault, but ours. Nor does it prove that they have no appropriate office in the removal of the evils of intemperance. But your committee cannot admit that the temperance cause has been a failure. Did the limits of this report allow it, it could be clearly shown by comparing the amount of ardent spirits consumed before the temperance movements commenced with the population then in the United States, and the amount now consumed with the present population, that temperance societies have done incalculable good. Contrast also the number of families that now make use of it as a common beverage, and in acts of hospitality with the former state of things. The contrast will appear equally manifest in our churches, touching the cases of discipline for intemperance. The churches never took up this subject till reminded of their duty by temperance organizations and their influence.

In view of what has been said, your committee submit the following hints:

1st. That ministers more frequently preach upon the subject, urging the duty of temperance in all its aspects upon the people.

2nd. That churches use every kind persuasion to induce all their members to entirely abandon the use of intoxicating drinks as a beverage, either by use or sale; and that they exercise rigid discipline in cases of drunkenness.

3rd. That ministers and church members encourage the formation of temperance societies, the holding of public meetings, the distribution of of temperance documents, &c., and in every possible way induce the abandonment of the use of ardent spirits as a beverage in all the circles of society, and persuade all men to live soberly and righteously.

Respectfully submitted.

[*H*] REPORT ON PERIODICALS.

Your committee on Periodicals beg leave to report: That we have the South Western Baptist, published at Tuskeegee, and the Home & Foreign Journal, published by the Secretary of the Foreign and Home Bible Boards, both of which are eminently qualified to advance the best interests of the Baptist denomination. We therefore offer the following resolution:

Resolved, That the Association recommend every Baptist in the State to patronize the above mentioned papers, and to use vigorous christian efforts to advance the circulation of the same.

J. E. PRESTRIDGE, *Chairman.*

[J] REPORT ON SOUTHERN BAP. PUBLICATION SOCIETY.

Your committee beg leave to report briefly as follows:

This society, during its brief existence, has fully commended itself to the christian regard of the Baptists of the South—we would therefore recommend it, and bespeak for it your liberal support. While we believe the pulpit to be the right arm of the church's strength in pulling down the strongholds of Satan, and building thereon the kingdom of our Lord and Saviour, we would welcome and pray God speed to every auxiliary in the great and good work. This society is publishing and circulating, within the reach of all our people, a well selected religious literature. It has also put in rapid circulation some most excellent works from under the pens of brethren of our own denomination, well calculated to give the christian world a correct idea of our denominational views. We also take the opportunity to recommend to the brethren that most excellent work, "The Grace of God Magnified."

Your committee would submit with this report.

JOHN S. FORD, *Chairman.*

[K] REPORT OF FINANCIAL COMMITTEE.

The Financial committee beg leave to report the following:

Cash for Minute Fund,	$59 00
" " Association Fund,	43 25
" " Bible Cause,	8 00
" Home Missions,	28 95
" Collected for Foreign and Domestic Missions,	44 40
Total,	$173 60

WM. M. FORD, *Chairman.*

WM. P. HOLMAN, *Treasurer, in account with Cahaba Association.*

1856.	Dr.	
To Cash of Financial Committee,		$185,35
" per Walker's Receipt,		52 30
" " Law's "		12 00
" Balance from 1855,		15 00
Total,		$264 65

1856.		Cr.	
Oct. 17.	By Cash paid F. M. Law,		$21 25
"	" Walker's Receipt,		52 30
"	" Law's "		12 00
Nov. 1.	" Domestic Missions,		22 10
"	" Foreign "		33 90
"	" Indian "		15 85
Dec. 18.	" Clerk of Association,		25 00

Dec. 18.	"	Printing Minutes,.....	67 50
1857.			
July 1.	"	R. T. Cane,.....	2 00
Oct. 14.	"	Indian Missions,.....	5 00
		Cash in hand from 1855,.....	5 00
		" " " 1856,.....	2 75
		Total,.....	$264 65
Cash in Treasury,.....			$7 75

Your committee have examined the Treasurer's report and vouchers. It would appear from the Financial Committee's report for 1856 that there should be an additional balance of $14 50, but on examination of that report we find a discrepancy between the receipt of Joseph Walker, given to the Treasurer, and of that reported by the committee, of $2 50. Also we find the Treasurer charged with a receipt of F. M. Law for $12 50, which is not reported in the cash account. Thus the Treasurer is charged with $14 50 more than he received. The true balance in Treasury is $7 75, as above.

JNO. R. HENDON,
JNO. W. SUTTLE.

[L] REPORT ON DOMESTIC MISSIONS.

Your committee charged with the subject of Domestic Missions have had the same under consideration, and beg leave to submit the following report:

Our field of operation embraces the Southern or Slaveholding States, and California. Our Board has had under commission, during the past year, about 110 missionaries and agents, distributed through the destitute portions of the several States. The Lord has crowned their labors with encouraging success. They report the conversion of some 2000 souls, the constitution of several new churches, the ordination of a number of ministers, the erection of 24 new meeting houses, and other important results have been realized as the fruits of their efforts. In addition to the results of the past year's labors, the history of previous years affords gratifying encouragement to make sacrificing efforts in this department of missionary labor. Many self-sustaining churches have been reared, which are now doing liberal service in the cause of Missions. Indeed we are more and more satisfied that Domestic Missions, form the basis of our Mission work, every well established interest at home is an additional auxiliary to aid abroad. And your committee would urge the Association and the churches to consider more seriously the importance of this subject, and give it that place in their prayers and their contributions it demands. There ought to be a faithful missionary in every destitute town and neighborhood in our land. The natural increase of our population—the emigration from the older to the new States and Territories, and foreign emigration are increasing these destitute places. If we do not supply them with the truth others will supply them with error.

Your committee regret to be informed that there is an apparent diminution of interest in this cause as manifested by the great decrease of funds. From the 1st of April to the 1st of September the receipts fell off over $4,000 from the receipts of the corresponding period of the preceding year. If this state of things continues the Board will soon be sadly embarrassed, or be reduced to the necessity of recalling some of their missionaries. In view of this threatening embarrassment your committee recommend the delegates present to make an extra effort in their churches on their return home for this object, and send up to the approaching Convention in Talladega.

We would also recommend the churches to consider the expediency of transacting their missionary business through the Association.

Respectfully submitted.

[*M*] REPORT ON INDIAN MISSIONS.

Dear Brethren:—No people under the sun has stronger claims upon our christian sympathies than the Indian tribes inhabiting our Western Territories. And, when our attention is directed to the subject, we cannot fail to perceive the importance of immediate and decided efforts for their evangelization. It is reduced to a certainty, that what is done in this department of benevolent enterprise, must be done in a very brief period, for there are causes operating on those Indian tribes, which, if not arrested, must result in their speedy and total extermination. These fatal tendencies can be arrested only by the conservating power of the gospel of Christ. They must be christianized and civilized to prevent their utter extirpation. These are the alternatives presented to us, and surely no christian heart can hesitate which to choose.

For several years previous to the transfer of Indian Missions to the Board at Marion, great apathy on the whole subject pervaded our churches. Since the transfer there has been a decided and pleasing change. In place of this indifference we perceive that, in many sections of our country, strenuous efforts are being made in behalf of the Red man of the forest. Churches, Associations, and individuals, are adopting missionaries and pledging their support. The truth of this is seen from the following extract, found in the last annual report of the Domestic Mission Board:

"Among the Associations which have adopted this course may be found the following: Goshen, Va.; Bethel, Ebenezer, Western, and Central, Ga.; Alabama, Bigby, Eufaula, Pine Barren, and Coosa, Ala.; Aberdeen, Miss. Churches: Montgomery and Carlowville, Ala.; Bethel and Salem, Ky. Several are sustained by individuals. A brother in Georgia sustains brother Slover. A sister in Jackson, Miss., sustains a native. In Alabama, in two or three cases, different persons have united in supporting native preachers. The young ladies in the Judson Female Institute, of Marion, Ala., sustain a native. Three brothers in Covington, Ky., also sustain one."

No one can fail to perceive the advantages of this plan of operation.

It calls both the sympathies and attachment of the Churches, Associations, or individuals, who engage in it. And they are thus induced to pray more directly and earnestly for the blessing of Christ upon the labors of their missionary or missionaries.

The report of the Domestic Mission Board goes on to state that it is not only desirable to reinforce the missions in the fields already occupied, but to send missionaries to the contiguous tribes, which are now opened to the gospel, and have strong claims upon us for it." In view of these facts, the Board, at Marion, are anxious to send out six or seven new men this season; and your committee do not know how they could better accomplish the object of this report than by urging upon you the importance of bearing some part in this good work. The name of the Cahaba Association is not recorded in the list of those which have undertaken the support of a missionary to the Indians. Your committee would therefore invite the Association to make immediate and decided effort to sustain at least one missionary in the noble work of proclaiming the glad tidings of salvation to the rapidly perishing trbes of our Western Territory.

Resolved, That this Association recommend the churches to seek out and send a missionary among the Choctaw Indians through the Board of Domestic and Indian Missions of the Southern Baptist Convention.

Respectfully submitted. H. TALBIRD, *Chairman.*

[N] BIBLE AND COLPORTEUR SOCIETY.

The Bible and Colporteur Society of the Cababa Baptist Association, at its second annual meeting, was called to order by Elder A. G. McCraw, 1st Vice President; Elder John Dennis, President, not being present.

The election of officers resulted as follows:—Bro. L. L. Fox, President; Bro. Jno. S. Ford, 1st Vice President; Bro. J. W. Suttle, 2nd Vice President; Bro. Wm. S. Miree, Treasurer; Bro. Geo. C. Johnson, Secretary.

A motion was made and adopted to request the Cahaba Association to grant the Society an opportunity, on the following Monday, to present its claims

On motion Bro. F. M. Law was requested to address the Society at that time—(the request was complied with, and $125 were given in cash and pledges.)

It was resolved that any of the members of this society, who may be present at the annual meeting of the State Bible and Colporteur Society, be authorized to represent us in that body.

On motion the officers of this Society were appointed a committee to appoint, during the session, special delegates to the annual meeting.

The report of the Treasurer was read and adopted. It is as follows: A motion was made and carried that this society adjourn to the call of the President. Adjourned by prayer from Bro. A. G. McCraw.

L. L. FOX, *President.*

GEO. C. JOHNSON, *Secretary.*

STATISTICS OF THE CHURCHES OF THE CAHABA BAPTIST ASSOCIATION.

CHURCHES.	COUNTIES.	PASTORAL SUPPLY.	Rec'd by Bap.	Rec'd by Let.	Dis'd by Let.	Excom'ted.	Deceased.	Restored.	Total.	Minute Fund.	As'tion Fund.	Total.
Bethel,	Bibb,	H. P. Griffin,	4		3		1		70	$1 00	$0 50	$1 50
Pisgah,	Perry,	William L. Cochran,	3	1	14		2	1	148	2 50	2 50	5 00
Mt. Edon,	Perry,	J. C. Crews,	15	5	2				49	1 00	1 00	2 00
Fellowship, Brush Creek,	Perry,	John S. Ford,		2	17	1	3		170	1 50	1 00	2 50
Concord,	Perry,	S. R. Freeman,	2	2		1	1		170	3 00	4 00	7 00
Friendship,	Perry,	Jabez F. Brazzel,	3	4	4		1		49	1 50	1 00	2 50
Pilgrims Rest,	Perry,	J. C. Crews,	4	2		2		2	144	1 50	1 00	2 50
Hepsaba,	Perry,	James W. McCullough,		2			1		25	1 00	1 00	2 00
Oakmulgy,	Perry,	W. Wilkes,	2	3	7	2	2	2	202	2 00	1 00	3 00
Liberty,	Dallas,	John Dennis,		3	2	2			119	2 00	2 25	4 25
Cahaba,	Dallas,								12			
Mt. Zion,	Bibb,	H. P. Griffin,	5	2	1	1	1		50	1 50	1 50	3 00
Bethsaida,	Greene,	A. J. Russell,	2		2				37	1 00	50	1 50
Mt. Pleasant,	Tuscaloosa,	Joshua H. Foster,	1	1		2	1		101	1 00	1 00	2 00
Siloam,	Perry,	Wm. H. McIntosh,	9	10	E5	1		1	759	6 00	4 00	10 00
Sardis,	Perry,	James W. McCullough,							55	1 00	1 00	2 00
Selma,	Dallas,	A. G. McCraw,	11	18	17	3	1	1	289	3 00	2 00	5 00
Bethel,	Greene,								69			
Mt. Hebron,	Greene,								23			
African Baptist Church,	Mobile,	K. Hawthorn,	19	14		4		1	466	5 00		5 00
Macedonia,	Greene,	A. J. Russell,	3						46	1 50		1 50
Shilo,	Perry,	W. L. Cochran,		1	3	2	3		147	2 00	2 00	4 50
Union,	Perry,	C. J. Crews,		1					45	1 00	1 00	2 00
Providence,	Perry,	H. Talbird,	14	2	3			1	227	2 00	3 00	5 00
Fellowship,	Perry,	H. P. Griffin,			6				71	1 00	1 00	2 00
Hopewell,	Perry,	S. R. Freeman,	5	1	6				257	2 00	2 00	4 00
Pine Flat,	Perry,	William L. Cochran,		2	3	2	1		50	1 00	1 00	2 00
Antioch,	Perry,	C. J. Crews,		8	48		2		67	1 00	1 00	2 00
Uniontown,	Perry,	L. L. Fox,	92	17	4	6	8	3	404	2 50		2 50
Mt. Gilead,	Bibb,	James W. McCullough,		1					22	1 00	1 00	2 00
Newhope,	Perry,	A. J. Russell,	3	8	4	1	1	1	62	1 50		1 50
Newbern,	Greene,	J. C. Wright,	63						249	2 00	2 00	4 00
Salem,	Greene,	W. C. Buck,		3	4		1		500	1 50	1 50	3 00
Mt. Pleasant,	Perry,	John S. Ford,			3	3			85	1 50	50	2 00
Medline	Perry,	Josiah McGee,	4	1					20	1 00	50	1 50
TOTAL,			264	113	148	33	30	13	5318	$57 00	$42 25	$992 55

NOTE—I see one member from the Pilgrims Rest Church, received by voucher, which has been placed in the catalogue of those received by Letter, Cahaba Church. Dallas, and Bethel, Greene, having Letters, their numbers have been put down as last year.

CONSTITUTION.

Article 1. The Association shall be composed of members chosen by the different churches in our union, who, on producing their credentials, shall be entitled to seats.

Article 2. The members thus chosen and convened shall be known by the name of the Cahaba Baptist Association, who shall usurp no authority over the churches in our union, or infringe upon their internal rights, but shall merely be considered as an advisory council in all the matters relative to their internal concerns. Nevertheless it becomes necessary, in some cases, to have uniform rules of proceedure; for example, if one church commit an offence against another, it shall be the duty of the offended to labor with the offender for satisfaction; if she fail of success she shall call the aid of two or more churches in our union to assist in laboring for satisfaction; and if final satisfaction, in the opinion of the helps thus called, be not obtained, the aggrieved may bring the case before the Association, which shall be taken up and decided upon according to its merits. If a serious difference should arise in an individual church, which, upon due labor, cannot be reconciled, she shall call the aid of two or more sister churches to assist in the work; and if a reconciliation be not affected, the helps so called, or the church, may bring the case before the Association, to be acted upon according to its merits. But the Association will take cognizance of no case of the above kind unless a due course of proceedure shall have been previously pursued according to the economy of church discipline, found in the 18th chapter of the gospel by Matthew, and other parts of the Scriptures which define the nature of offences and manner of bringing offenders to trial.

Article 3. The churches in our union shall transmit to every annual session of the Association, written communications, specifying the names of their messengers, their number in fellowship, baptized, received by letter, dismissed, excommunicated, restored and deceased, since the last session, which shall be read and minuted accordingly.

Article 4. Every church in our union shall be entitled to representation in the following manner, viz: Churches composed of fifty members, or under, are entitled to send three messengers, and for every fifty members that may be added one additional messenger. Any church failing to represent herself as above prescribed, shall state the reason to the next session.

Article 5. New churches may be admitted into our union by messengers bearing petitionary letters. If, upon examination, they be found worthy and orthodox, the Moderator shall manifest their admission by giving the messengers the right hand, in token of christian fellowship.

Article 6. The Association, when convened, shall be governed by a

regular and proper decorum, which she is authorized to form and amend according to her own views.

Article 7. At every session of the Association, a Moderator shall be appointed by and from among the messengers present, whose duty it shall be to see that the rules of decorum are strictly observed, and to take the voice of the Association on all subjects legally introduced. A Clerk shall also be appointed, whose duty it shall be to take proper and correct minutes of the proceedings.

Article 8. The Association shall have power to exclude, from her union, any church that may violate the constitution, or depart from the orthodox principles of the gospel.

Article 9. The Association shall furnish the churches with the Minutes of every session.

Article 10. Every query sent by a particular church, must be included in her letter, certifying that she has endeavored to reconcile it but failed. In such a case the Association shall take it under consideration, and the voice of a majority shall be considered an advisory answer, which shall be entered on the Minutes.

Article 11. Queries which immediately concern the general union of the churches sent by a particular church, or introduced by motion, shall be taken up and declared on as soon as practicable.

Article 12. Any church in our union having a member who is judged to possess talents for the ministry, shall call from two or more churches the aid of their ministers, and select members of the Laity, who, in conjunction with the churches, shall examine the candidate, and if deemed qualified, may license him to preach the gospel among the churches at discretion, which shall be reported to the next Association and entered on the Minutes.

Article 13. Any church in our union having a preacher, whom she deems worthy of ordination, shall call a Presbytery of ministers from sister churches to officiate in the work, and all the Presbyteries in ordaining of ministers or deacons, or in the constituting of churches, shall be governed by the abstract of faith adopted by this Association.

Article 14. Any church in our union having a minister who may fall into disorder, and who, after all due labor with him, shall continue refractory, should she consider him a fit subject for excommunication, shall have power to exclude from fellowship, and it shall be the duty of that church, in such a case, to call a Presbytery, and through them demand his credentials. If such a minister return and give satisfaction, the church shall have power to restore him to fellowship as a private member; but if she wish him restored to the exercise of his ministerial functions, she shall again call a Presbytery, who shall be discretionally authorized to renew his credentials; which, if renewed, shall be reported to the next meeting of this Association, and entered upon the Minutes.

Article 15. The Association shall have a fund, supplied by the voluntary contributions of the churches, and all moneys thus contributed shall be transmitted from the churches by their messengers, and paid over to

the committee on Finance. This committee shall be appointed annually, whose duty it shall be to receive in charge the Association fund, and dispose of the same agreeably to order. They shall make at every session a fair and circumstantial report of their proceedings.

Article 16. It shall be the duty of the Clerk of this Association to keep a regular file of the Printed Minutes of every session of this body.

Article 17. The Association shall not adjourn any session until it shall have finished all business on hand, except in extraordinary cases.

Article 18. The Minutes of this Association shall be read and corrected, if necessary, and signed by the Moderator and Clerk before the session rises.

Article 19. The Association shall, in all cases, be governed by a majority of the members present.

Article 20. Amendments to this constitution may be made at any session of this Association, where a majority of the members shall decide it necessary.

RULES OF DECORUM.

Article 1. The Asssociaton shall be opened and closed by prayer.

Article 2. The Moderator and Clerk shall be chosen, by the suffrages of the members present.

Article 3. The Moderator shall be consdered a judge of order, and shall have a discretional right to call to order, at any time.

Article 4. A member not satisfied with his decision, may appeal to the Association within same day, but at no other time.

Article 5. But one member shall speak at a time, who shall rise to his feet, and on obtaining permission proceed.

Article 6. The Moderator, when addressed by a member for permission to speak, shall signify the same by naming the person, or otherwise.

Article 7. No member shall be interrupted while speaking, unless he depart from the subject, or use words of personal reflection. Every motion made and seconded shall come under consideration of the Association unless withdrawn by him who made it.

Article 8. Every case taken up by the Association shall be decided on, or withdrawn before another shall be offered.

Article 9. When a question is taken up, after allowing time for the debates, the Moderator shall take the voice of the Association on the subject, and the members on the affirmative of the question, shall signify the same by rising from their seats, and those on the negative shall retain theirs.

Article 10. The Moderator shall pronounce the decision before the standers resume their seats.

Article 11. Any member wishing to retire shall obtain permission of the Moderator.

Article 11. No member shall speak more than twice to the proposition without permission of the Association, nor more than once till every member wishing to speak shall have spoken; nor shall any proposition

be made to close the subject until the debates have been carried through.

Article 13. The appellation of brother shall be used in the Association by members in their addresses one to another.

Article 14. The names of members shall be called as often as the Association may direct.

Article 15. No member shall be tolerated in any practice which tends to interrupt public speaking.

Article 16. The Moderator shall be entitled to the same privilege of speaking as any other member, provided he appoint another to his seat during the time, but shall not vote on any question unless the Association be equally divided.

Article 17. Any member violating these rules shall be reproved by the Moderator at discretion, but only on the day the breach shall have been made.